A U M

As from a well-lit fire sparks of its own nature come forth thousand-fold, so, from that Unchanging, manifold beings are born, and thither they go again. For this shining, formless Spirit is within and without them, though unborn. This bright Spirit of the Unchanging, above Life and Mind, is the Supreme of the Supreme — MUNDAKA UPANISHAD.

THEOSOPHY

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GENETIC YEARS OF THE CYCLE

IN every cycle there is a period of creative and formative activity during which a pattern is made for the expression of energies which are yet latent — forces which, were they to flow before a tangible basis for their intelligent direction had been laid, could lead only to the complicating problems which always ensue from precocity, regardless of the plane or state of action on which it exists. The cycle of reincarnation of the human ego perfectly illustrates this period of natural preparation. In the general development of the human organism from infancy to maturity, there is the natural growth of certain principles of action which find their fitting uses only when manhood or womanhood is reached. The significant aspect of this universally recognized fact is that these principles require no particular nurture apart from the general care of the child as a biological unit. The various intelligences which combine to form the physical organism have learned their lessons perfectly — are capable of reproducing their own evolution through inherent laws of instinct acquired in past manvantaras. Precocity, therefore, or physical disorders of any kind in the growing child, are the result of the misdirection of a higher form of intelligence — the premature intersection of the physical and the moral cycles of growth while the latter is still in its genetic, and therefore unequilibrated, stage.

Obviously, if the guiding laws of analogy and correspondence hold good, there must come a time when the moral development of the individual will proceed as simply and independently as the formation of his physical organism. But that can be only when the hierarchy of lives which form the substantial and intelligent basis of action on the moral plane have learned their lessons as

perfectly as the "physical" lives have learned theirs. The light of volition, choice or *Manasic* intelligence provides the energic entity of the psychic nature — the stream of *Kamic* or elemental intelligence — with a whole new field of conquest. Up to the present, that field has been largely the sphere of animal sensation. Moral or Manasic intelligence has thus invaded the citadel of instinctual intelligence, and drunk with the victory over the docile servants of sensation which inhabit this kingdom, has cried "havoc" in much the same way as a brigand of the dark ages would let loose his lusty retainers upon the innocents of a captured town. The penalties of this prostitution of spiritual faculties are the Karma of our age — of every period within the purview of what history we know. Although itself a tragedy of human life, this condition has instituted a further and perhaps a greater tragedy by obscuring the real task of human evolution. We have to restore the natural harmony of the lower intelligences of which we have formed our bodies, true; but this is only an ancillary step precedent to the path of moral and intellectual development. The body — our instinctual or sentient nature — has but to be left alone to serve us perfectly. We have in the present no *direct* concern with an evolution which occupied some billions of years in the early period, the genetic years, of our planet. We, as human egos, have now a moral and spiritual growth to attain. More than momentary or incidental attention to the merely physical problems — an attention required only because of past abuses — is distracting to our real objectives and tends to obscure the essential needs of the race in the genetic period of the cycle of moral growth.

In this light, physicians of the body appear not as creative workers at the loom of life, but as "menders" who go back over the miswoven woof of past action, knot the broken threads and re-pattern the design which passion has distorted into a caricature of what the human instrument should be. Sickness now has to be, but there was no need for it written in the archaic plan of our evolution on this planet. It is an eruptive infection of our helpless younger brothers, precipitated by the irruption of immature intelligence coming from a higher plane. In principle, even the "common cold" is the sin of Atlantis staring us in the face. We must meet these Karmic checks as best we can, never forgetting that they are but casual dissonances in the great chord of our common endeavor. In a few lines set down by Confucius we may read the true order of development in the school of human life:

At fifteen I had my mind bent on learning.
At thirty, I stood firm.
At forty, I had no doubts.
At fifty, I knew the decrees of Heaven.
At sixty, my ear was an obedient organ for the reception of truth.
At seventy, I could follow what my heart desired, without transgressing what was right.

The natural inclinations of the body — its purely instinctive, and likewise instinctively pure intelligence — will guide it through life unerringly, without transgressing what is right for *it*. The attainment of this state on the moral plane is the object of *human* evolution. In the words of modern Theosophy, it is to become "constitutionally incapable of deviating from the right path."

The physico-astral entity in our sevenfold organization is in itself an already perfected development. Not so with the moral entity — the *human* "soul." Our "moral instincts" are errant and undependable; they still require the painstaking care of conscious training and discipline. The ethical characteristics of honesty, truthfulness, moral courage and unselfishness have yet to be *taught*. The present dissolution of society is directly attributable to the failure — alike in family, community, national and racial life — of those in responsible positions to exemplify and teach the simple principles of morality.

The progressive awakening of *Manasic* perception and action, from childhood to the age of complete responsibility, brings increasing need of moral direction. The mother must begin the process of soul-education long before there can be any reasoned comprehension by the child of the "whys" of these higher rules of life. Then, when the duality of dawning egoic perception sets going the ferment of moral struggle, channels have already been formed to direct the emerging powers in right courses. As the child unfolds to adolescence, youth, manhood and maturity, these physical mileposts of growth have each their far more important counterparts of moral tide and surge. Let any man look back over his life; let him consider the metempsychoses of inner existence which proceed concurrently with the organic changes coming about at seven, fourteen and twenty-one, and the subtler ones which follow in succeeding septenary intervals. He cannot know, *before* these psychic or soul cycles arrive, what their nature will be, but he can be prepared for their advent under the guidance of elders who have been through this experience themselves, and whose duty it is to give what help they can to their less mature brothers. But only

when the full tide of life is upon him — when the genetic years are over — can he comprehend the foresight of such preparation; or, only then will he suffer the despair, the anguish and feeling of betrayal by those who should have been teachers but acted as tyrants, or merely for their own selfish enjoyment. Only then can he know the blind hatred and longing for revenge which springs in the heart of men thrust into the alembic of responsibility, without the discipline and fortitude which alone can enable them to breast successfully the buffets in the sea of life.

The teaching of Theosophy is that we are upon the dim verge of a new awakening of inner powers in man. The Elder Brothers have intimated the nature of this change, have provided the disciplines needed and the rational explanation of why they must be adopted. This knowledge has been present in the world for about sixty years. In that brief period practically every fundamental concept as to the purpose, plan and end of human existence popularly held during the 19th century has been shaken loose from its foundations of settled conviction. All those moral standards which once formed the restraints upon conduct are either tottering on the brink of desuetude, soon to fall of their own weight, or have been hurled from the heights of authority by the iconoclasts of a blind though logical materialism. In the passage of one Jupiterian cycle the ground of human thought has been effectively plowed and harrowed, at the cost of much human suffering, it is true, yet done — as had to be, for "the cycles must run their rounds." The field of the moral harvest of the future now lies fallow before our eyes — our minds and hearts — awaiting what? A wider sowing of the seeds of true morality? Or shall it turn sterile from the blistering aridity of a darker materialism than we have known before? Are we but making ready to fall into another quagmire of sacerdotalism? The subtler sheaths of soul which must inevitably unfold with the turn of the cycle will bring a sensitive perception fatally susceptible to religious intoxication.

Remain some forty years for the careful cultivation of the seeds of true moral and psychic growth already planted in the hearts of the theosophists of this generation — forty years for these seeds to spread the beneficence of their blooming. There remain *only* forty years in which to prepare the renaissance of true character among the leaders of mankind. Only the living germ of theosophical ideas can fecundate the latent altruism in the hearts of the men and women who should become world humanitarians during the coming cycle.

THE SYMBOLIC CHRIST

I

OF all the great Teachers of antiquity, the character known as Jesus the Christ is the most elusive. His life is shrouded in mystery. He left no record of himself or his teachings, for the only words attributed to him were written upon the sand. Nor is there any trustworthy historical account of his life. During the first century, when he is supposed to have lived, there were fourteen prominent historians who wrote exhaustively upon all the important events of their day. Out of this number it is claimed that one (Josephus) mentioned Jesus, and another (Tacitus) spoke of the Christians.

It is needless at the present day to regard seriously Josephus' reference to Jesus, for it has long since been proved a forgery. As Canon Farrar says: "The single passage in which he (Josephus) alludes to Him (Christ) is interpolated, if not wholly spurious." *(Life of Christ.)* The passage was evidently introduced some time during the fourth century. None of the earlier Church Fathers allude to it, and Origen calls particular attention to Josephus' omission of any reference to Jesus Christ.

The celebrated passage of Tacitus, in which he speaks of the Christians as followers of one called *Christus,* is unmentioned by any of the early Church Fathers. As a matter of fact, no one seems to have been aware of the statement before the fifteenth century, as no writer noted it before that time. It was in that century the *Annals* of Tacitus came to light, a period in which literary forgeries were prevalent, owing to the rewards being offered for the discovery of ancient manuscripts. Many scholars are of the opinion that Poggio Bracciolini, who "discovered" the *Annals,* wrote it himself.

The commonly accepted records of Jesus' life are found in the four Gospels. The authors of these Gospels are unknown. According to the testimony of the great Manichean, Faustus, the Gospels were written neither by Jesus nor his apostles, but long after their time by some unknown persons who used the names of the Apostles in order to make their writings appear authentic.

In trying to trace the historical record of the mysterious personage known as Jesus the Christ, we come across three references widely separated as to time and seemingly unrelated.

The first reference is found on the coins of Alexander the Great, who reigned between 336 and 323 B. C. On one side of these coins

the face of Alexander appears, on the other the picture of an ass with its foal. Around the figure of the two animals are engraved the words: *Our Lord Jesus Christ, Son of God.* No explanation of this astonishing sentence has ever been offered.

The second reference, and by far the most important, is found in that portion of the Talmud known as the *Sepher Toldos Jeshu.* This book states that during the reign of King Alexander Janneus (100-79 B. C.) a certain Initiate known as Jehoshuah, son of Pandira, was driven out of Judea and found refuge in Egypt. After a lengthy residence in Egypt, during which time he was initiated into the Egyptian Mysteries, Jehoshuah eventually returned to his native land. There he was stoned and thrown into prison, where he remained for forty days. Later he was punished as a seditious rebel and finally died on a cross in the city of Lydda.

But the Jesus who is claimed as the founder of Christianity lived three hundred years later than the Jesus of Alexander's time and one hundred years later than the Initiate Jehoshuah. In spite of the importance of the teachings attributed to him and the tragic manner in which he is supposed to have met his death, there is no historical record of these events.

The name *Jesus* was very common among the Jews. In the Apocryphal Books of the Old Testament appears a collection of proverbs written by Jesus, son of Sirach. The notorious Barrabas was also known as Jesus. Among Paul's opponents there was a magician named Elymas, son of Jesus, and Flavius Josephus mentions at least ten persons — priests, robbers and peasants — all of whom bore the name of Jesus.

History fails to record the crucifixion of any one bearing the name of Jesus during the first century. But three prominent historians — Strabo, Dion Cassius, and Plutarch — mention the crucifixion of a young man named *Antigonus* at the very time that Jesus is traditionally supposed to have been killed. Antigonus claimed to be the "King of the Jews," and after maintaining his cause for many years, "Antony gave the kingdom to a certain Herod, and, after having stretched Antigonus on a cross and scourged him, he put him to death." (Dion Cassius: Book xlix, p. 405.)

Who, then, *was* the Adept now known to the world as Jesus the Christ? Was the name a generic one that passed from Teacher to disciple for a period of almost four hundred years? Or is the story of the Founder of Christianity a composite picture of (1) Jesus Christ, Son of God, who lived in the fourth century B.C.; (2) Jehoshuah, son of Pandira, who lived in the first century B.C.; and

(3) Antigonus, son of Aristobul, who died on a cross during the reign of Herod? According to the testimony of H.P.B., the story of Jesus is taken from the story of Jehoshuah. According to the testimony of one of the Mahatmas, Jesus was "a spiritual abstraction and no living man of that epoch."

That Jesus was "no living man of that epoch" is evidenced by the fact that no authentic descriptions of his personal appearance have come down through history. The authors of the New Testament did not attempt to describe him, and the descriptions of his personal appearance given by the later Church Fathers seem to have been derived from Old Testament descriptions of the expected Messiah. The Psalmist states that the coming Messiah would be "fairer than the children of men." According to the testimony of Isaiah, he would "have no form or comeliness." Justin Martyr, following the latter prophecy, described Jesus as a man of mean appearance, without form or comeliness. Clement of Alexandria stated that Jesus was almost repulsive in appearance. Tertullian declared that Jesus did not possess even human beauty, much less beauty of a divine nature. Origen described him as small and deformed, and said that "his only beauty was in his soul and life." But Celsus and St. Augustine, taking the Psalmist as their authority, wrote long odes to the beauty of Jesus, which they said was beyond the power of human appreciation.

Jesus, therefore, has come down to us not as a *man,* but as a *symbol.* For centuries he was portrayed entirely in symbolical form, and in the course of time every event of his life, from his virgin birth to his final crucifixion and resurrection, was represented by symbols which were common to all pagan religions and accepted by the entire pagan world.

The first symbol that we find associated with Jesus is the Ass. This figure, as we have seen, appeared on the coins of Alexander the Great as early as the fourth century B.C. It was still in evidence during the early centuries of the Christian era. In the year 1856 the ruins of a palace belonging to one of the Cæsars was unearthed on Palatine Hill. On the ceiling of one of the rooms was a picture of a man with an ass's head, and with arms stretched upon a cross. Underneath the picture appeared the words: *Alexamenus worships his God.*

In the seventeenth century an antique gem belonging to the second century was discovered. It was recognized as one which Tertullian had described as a symbolical representation of Christ. On this gem was the figure of a man with an ass's head. He was

clad in a Roman toga and was engaged in the act of teaching two disciples.

Many Christian writers consider the figure of an ass to be a caricature of the Teacher drawn by his enemies. This may be true, despite the fact that occasional references to this animal are found in the writings of the early Church Fathers. But it is more probable that what appears to be the head of an ass is really the head of *Anubis,* the dog- or jackal-headed god of ancient Egypt. On some of the ancient Gnostic gems Anubis has somewhat the appearance of an ass, except that the ears are not so long. Anubis was the god who dealt with the soul after the death of the body. He was the "Lord of the Silent Land of the West, the Land of the Dead, the Preparer of the way to the other world." He was the god to whom the dead were entrusted, and by whom they were led into the presence of Osiris, the Judge. Therefore, by adopting the god Anubis as the type of Christ, the Christians were able to present Jesus to the pagan world as the one who "would come at the end of the world to judge of the quick and the dead."

The next figure used to portray the character of Jesus was that of a Lamb. On a mosaic of the fourth century Jesus is represented as a Lamb standing in front of an altar upon which a cross rests. In a sixth century mosaic the Lamb lies upon the altar, ready for sacrifice.

The Christians are supposed to have inherited this symbol from the Jews, who sacrificed the Paschal Lamb on the eve of their departure for Egypt, afterward marking their door-posts with the sign of the Cross (the Egyptian *Tau*) drawn with the blood of the sacrificed animal. Justin Martyr evidently accepted the Jewish origin of this symbol, for he says: "The mystery of the Lamb which God enjoined to be sacrificed as the Passover, was the type of Christ." But this symbol was not original with the Jews. It came to them from the Phoenicians. On ancient Phoenician medals the Lamb is always accompanied by the Cross, and sometimes by a rosary of perfect Catholic design.

The symbol of the Lamb was used almost exclusively down to the year A.D. 692. At that time the Church became uneasy lest the history of Jesus be swallowed up in allegory and myth. And so, in the Council of Trullo, it was ordained that henceforth the figure of a man be substituted for the Lamb. But even then the symbol of the Lamb did not entirely disappear. When Jesus began to appear as a man, it was as the Good Shepherd, carrying a lamb on his shoulders. The sculptures which appear in the Catacombs are

faithful copies of Apollo and Mercury, whose figures appear in the same posture in the pagan sarcophagi.

During the first centuries the Christians were forbidden to mention the name of Jesus under pain of death. As they needed some sign by which they could recognize one another, they adopted the symbol of the Fish. Even as early as the second century Tertullian spoke of the Christians as "little fishes."

By the third century the Fish had taken its place beside the Lamb as a symbol of Jesus. In the year A.D. 220, Julius Africanus wrote: "Christ is the Great Fish taken by the fish-hook of God, whose flesh nourishes the world."

In those days the fish was sacred to Venus, and its flesh nourished the pagan world on Fridays, which was the day set apart for the worship of Venus. This pagan custom was adopted by the Christians, and the good Catholic who eats fish on Friday is in reality showing an unknowing reverence for that beautiful planet of which our own earth is the "adopted child and younger brother."

In the fourth century *Ichthus* (the fish) was formally adopted as a symbol of Christ. St. Augustine wrote that "Ichthus is the mystical name of Christ, because he descended into the depths of mortal life, as into the abyss of waters." He arrived at this conclusion through his discovery that the first five letters of the Greek words *Iesous Christos Theou Uios Soter* (Jesus Christ, Son of God, Savior) formed the word *Ichthus*. Acrostics from these five letters soon became a popular ecclesiastical pastime, as is shown in the famous Oration of Constantine.

But the symbol of the Fish goes back much further than the Greeks and Romans. The Fish is an old and very suggestive symbol in the Mystery language, as is also the word *Water*. In the old days the word "amphibious" was often applied to those men who, although still wearing the human form, had made themselves almost divine through knowledge, and lived as much in the supersensuous world of spirit as on earth.

In the Talmud the Messiah is often called *Dag,* the Chaldean "man-fish," who is also known as *Oannes*. Oannes is the Adept who is said to have come to the early Babylonians as a reformer and instructor. It was through him that the Babylonians received their knowledge of science, religion, philosophy and art. Oannes belonged to that group of Adepts known as "water-dragons" or *Nagas*. As the "great deep" symbolized the Secret Doctrine, Oannes appeared as the emblem of esoteric wisdom, the Interpreter or Revealer of the Mysteries.

The same story occurs in the ancient Scriptures of India, where Vishnu is said to have first appeared to mankind in the form of a Fish. "It is he," says the *Hari-Purana,* "who taught men after the flood all that was necessary for their happiness."

Thus, in presenting Jesus to the world under the symbol of the *Fish,* the Christians (perhaps unconsciously to many of them) portrayed him as an *avatar,* one who possessed the knowledge of the Secret Doctrine, and whose aim and purpose it was to give out that knowledge to the world.

The symbol of the Fish is no longer used as a representation of Jesus Christ. But a relic still remains in the mitre of the Roman Bishops, which has the form of a fish's head. Osiris had such a mitre. The fish's tail has been reproduced in the sacerdotal cloth of gold worn during service by the modern Greek priests, a garb copied from a similar garment worn by the priests of ancient Assyria.

Now let us consider the legend of Virgin Birth.

> FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT — THE LIGHT OF THE ONE DARKNESS — AND THE LOWER ONE TO ITS SHADOWY END, MATTER; AND THIS WEB IS THE UNIVERSE, SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.—*The Book of Dyzan.*

In these words the ancient Stanzas portray the symbolical idea that lies behind all the Virgin Mothers of antiquity. For *Svabhavat* is the spirit and essence of substance itself, that from which all proceeds and into which all will be resolved at the end of the life-cycles. In ancient Egypt the idea of a primordial substance was symbolized by the goddess *Neith,* the "Great Mother" and the "Immaculate Virgin," who is said to be anterior to all the gods. Neith is the Father-Mother of the Stanzas of *Dzyan,* the *Svabhavat* of the Northern Buddhists, the *Aditi* of the Vedas, the *Akasa* of the Puranas, the *Zerouana* of the Avesta. She is the *Nerfe* of the Etruscans, the *Bythos* of the Gnostics, the *One* of the Neoplatonists — she is the prototype of all "Virgin Mothers."

As this primordial substance was also named the "Great Deep," the Virgin Mothers of all nations have been connected with the element of water. We find the image of Neith on the prow of Egyptian vessels, as Dido appeared on the prow of Phoenician ships. Likewise the Virgin Mary (whose name is derived from the Latin *Mare,* the sea), is also known as the "Virgin of the Sea" and is the Lady Patroness of all Roman Catholic seamen.

Every ancient nation had its immaculately conceived Teachers

and Gods. Krishna was born of a chaste virgin named Devaki. The Buddha was born of the Virgin Maya. Zoroaster was immaculately conceived. In China, the virgin births of Fo-hi, Lao-Tze, and Confucius are commonly accepted traditions. In Greece the number of immaculately conceived "gods" is virtually limitless. Apollo, Aethlius, Aeolus, Amphion, Hercules, Bacchus, Mercury, Prometheus — all of these were "sons of Jove," born of mortal virgin mothers. This fact was thoroughly appreciated by the honest Church Father, Justin Martyr, who wrote: "By declaring that Jesus Christ was born of a Virgin, we Christians say no more in this than you (pagans) say of those whom you style the 'Sons of Jove'." But Justin would not admit that the virgin birth of Jesus had been copied from the pagan traditions. On the contrary, he wrote:

> It having reached the Devil's ears that the prophets had foretold the coming of Christ, he set the heathen poets to bring forward a great many who should be called the Sons of Jove. The Devil laying his scheme in this, to get men to imagine that the true history of Christ was the same character as the prodigious fables related of the Sons of Jove.

The real reason why it became necessary to proclaim the virgin birth of Jesus is not difficult to discern. Pagan converts to Christianity refused to give up ideas which had endured for thousands of years. *All* the gods of the pagans had been immaculately conceived; how could they be expected to worship Jesus unless he, too, had been born in the same manner? The Egyptian Virgin Mother, *Isis,* was the one most familiar to the Christians of that day. Thus in the fifth century, the image of Isis, standing upon the crescent moon with the infant Horus in her arms, was taken as the model of the Christian Madonna and Child!

But Cyril, Bishop of Alexandria, in formally proclaiming the Virgin birth of Jesus, out-paganned the pagans. For he not only claimed that Mary was the Mother of Jesus, but the Mother of God as well. Nestor, Bishop of Antioch, took exception to this astonishing assertion. Nestor was a logician and was unable to accept a statement which did not agree with his reason. Nestor questioned: "How could Mary, a human woman, be the mother of God, the self-existent?" The quarrel between Cyril and Nestor reached such a pitch that a special Council was called to meet at Ephesus to settle the affair. In the meantime Cyril had given a bribe to the chief eunuch in the Imperial palace and had won Constantine's sister over to his side. Cyril hastened to the Council and assumed the Presidency. Nestor was condemned without a hearing

and banished to an Egyptian oasis. At his death it was declared that "his blasphemous tongue was devoured by worms, and that, from the heat of an Egyptian desert he had escaped only to the hotter torments of hell."

The image of Isis still continues to be worshipped in many Roman Catholic Churches, as King shows in his *Gnostics and their Remains:* "The Black Virgins so highly reverenced in certain French cathedrals during the long night of the middle ages, proved, when at last examined critically, to be *basalt figures of Isis.*" Higgins, in his *Anacalypsis,* states that "There is scarcely an old church in Italy where some remains of the worship of the *black Virgin and black child* are not met with." These images may be seen in the Cathedral of Moulins; in the famous chapel of the Virgin of Loretto; in the Church of St. Stephen at Genoa; in the Church of St. Francis at Pisa, and in the Church of St. Theodore in Munich. The whole secret of these *black* Virgins holding *black* infants is that they are all of pre-Christian origin. All of them present mute testimony of the pagan source from which the Christian Church derived its dogma of the Virgin Birth.

(To be concluded.)

The Origin of Modern Religions

The first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen spirit of Nature, the ray of which man feels within himself — or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim,* "the mighty men of renown in those days." (*Gen.* vi.); who became with the Fifth Race the *Kabirim;* Kabiri with the Egyptians and the Phoenicians, Titans with the Greeks, and Rakshasas and Daityas with the Indian races.

Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal god.—The Secret Doctrine.

THE ROOT OF HEDONISM

DEFINITIONS apart, it is a dependable assumption that all beings of every kind seek "pleasure" or "happiness"—and fail to find it permanently. "The *bonds* of Karma" are due to this pursuit and nothing else.

One has but to search the wellspring of his own activities of every kind to be certain that whether the spring is a marsh, a mountain lake, or the great sea of life itself, bliss is the most powerful moving element in his complex being. The average man is so spent, whether in the pursuit of pleasure or its evanescent enjoyment, as never to reflect on its illusory envelopment.

All religions are, in their popular sense, founded on hedonism—quite as much so as the various aspects of the doctrine or theory so called. The child is a hedonist by instinct, as are the animals. The adult is a hedonist by practice, and sometimes by profession. Our "leisure class," the thirst to enter it, the fear of losing one's place in it, is the *ultima thule* of modern life and its vast network of "civilized means of enjoyment." The sot — psychic as well as physical — is avid for happiness, for bliss. The "sober citizen," the "intelligentsia," the "responsible element of the community"—all are by way of being conscious or unconscious hedonists. Few care to admit the fact, but it is there within each man and encompassing all mankind. The disillusionments and regrets of old age are but the scourge of memory of lost Edens.

Perhaps, were one to ponder the subject, he might see in this universal longing for and devotion to the means of enjoyment, something, at least, of the nature of *spiritual* Memory. Whether we remember instinctively or psychically, the tradition of the lost Eden is universal. Every myth, every religion is as full of it as is the heart of a child — and in the one case as in the other, no *rational* explanation exists outside of the Wisdom-Religion. Were there no other evidence or testimony extant for antecedent existence in other worlds, states, forms, this innate desire for happiness can have no other assignable cause than a persisting Identity which transmigrates continuously, undergoing metempsychoses without number.

"Desire," says the *Rig-Veda,* "first arose in *That*" — the enduring Reality within as without all forms of life and being. *Kama* is the Sanskrit word here translated as Desire. Like the word Desire, or Love, the term Kama has itself undergone as many vicissitudes

and metamorphoses of meaning as have the corresponding designations in English and other languages. "Hedonism" is but another word for Kama, Desire, or Love — no matter in whom or what manifested, or what the object of the attachment.

The *Moksha* of Hinduism, the *Nirvana* of the Buddhists, the Christian *Heaven,* the "happy hunting ground" of the Red man, quite as much as the bliss of the addict to drugs, or the raptures of the saint and ecstatic, or the joy of lovers — what are they all but varying species and intensities of what a medical man would call *orgasm?*

Without this principle of Desire — the innate memory of something once had but now lacking — there could be no manifested universe. The stillness of Space would be unbroken of objects physical or metaphysical. Back of all cognizable manifestation lies the "*primordial* Triangle," which is neither the Manifested nor the Unmanifested. This Trinity itself is to be found everywhere, in everything, unholy as well as "holy." The very word "principle" should teach us that the "unmanifested *Logos*," or the "*Universal* Mind" of Pythagoras, is neither Absolute nor Manifested, but is the connecting Link between the two. A Principle is a *basis* for Action (Karma), or Manifestation, but there can be no action of any kind without a trinitarian basis — *Three* "Principles" engaged, not one. What if Kama were one of the eternal Three?

The Sages of old, the echoes only of whose Wisdom arouse to life, action, and being the countless crores of sleeping Souls which have not reached "perfection" — the Sages have left us another Sanskrit word which sheds light on this and other subjects, would we but seek the happiness of Self-knowledge. That word is *Satchitananda.*

Sat — the Mystery, "the ever becoming, though the never manifesting" — the Self in each, because the Self of all. *Chit,* Self-knowledge, the identification of Self with Self. *Ananda,* "the bliss of Divine Compassion" for all that exists. "All beings live on the *fragments* of this bliss."

Life and the Lives

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings.

—H. P. Blavatsky.

SCIENCE AND THE SECRET DOCTRINE

> Such is the mystery of the human eye that, in their vain endeavors to explain and account for all the difficulties surrounding its action, some scientists have been forced to resort to occult explanations. The development of the *Human eye* gives more support to the occult anthropology than to that of the materialistic physiologists. "The eyes in the human embryo *grow from within without*" out of the brain, instead of being part of the skin, as in the insects and cuttlefish. Professor Lankester, thinking the brain a queer place for the eye, and attempting to explain the phenomenon on *Darwinian lines,* suggests the curious view that "our" earliest vertebrate ancestor was a *transparent* creature and hence did not mind where the eye was! And so was man "a transparent creature" once upon a time, we are taught, hence our theory holds good. But how does the Lankester hypothesis square with the Haeckelian view that the vertebrate eye originated by changes *in the epidermis?* If it started *inside,* the theory goes into the waste-basket. This seems to be proved by embryology. . . . Occultism with its teaching as to the gradual development of senses "FROM WITHIN WITHOUT," from astral prototypes, is far more satisfactory: The *third eye retreated inwards* when its course was run — another point in favour of Occultism. (*The Secret Doctrine,* 1888, II, 295.)

ACCORDING to Theosophy, the Third Eye degenerated into the pineal gland. During the days of the activity of this Eye, the race had not yet evolved its present bodily form. The latter was developed coincident with the loss of the visual function of the pineal gland. There is no great mystery involved in the fact that the vestigial third eye now has functions, some of a glandular nature, which appear to have no connection with vision. Various cases are found in nature where some organ has quite changed its function in the course of evolution. *The New Standard Encyclopedia* (1931), among others, admits the gland to be the remnant of a third eye. The visual power of the pineal gland is not wholly lacking in all cases, but has been transformed to planes not ordinarily objective. Also, some of its known physiological functions are *metaphysical* correlates with the power of vision as manifested on other planes. The fact that atrophy of the pineal gland is correlated in criminology with an abnormal development of certain passions should have deep significance for Theosophical students.

The very practical discoveries of W. H. Bates, M.D.,[1] have opened up an amazing field of proof as to the connection of the physical functions with mental states, especially with respect to sight. Upon reading Dr. Bates' book one might leap to the conclusion that imperfect sight should, by now, under his simple principles of treatment, have vanished from literate mankind. That it has not, and that Dr. Bates' system is so little practiced, is a curious illustration of Karma. It bears out the fact that every ill has a mental and moral origin, whatever its physical manifestation; and that such ills are infinitely harder to cure than their mere physical symptoms. It shows, further, the immense power of *suggestion* upon physical conditions.

Dr. Bates demonstrates that defects of vision are due in almost all cases to imperfect action of the controlling muscles of the eye, and that the orthodox theory of shortened, elongated, or hardened eyeball has no real standing. He then goes on to show that such imperfection of action arises whenever there is a *strain to see: whenever sight becomes anything but purely passive.* Since sight is the physical correlate of pure unconditioned *perception,* a power which, upon whatever plane employed, is absolutely passive by nature and necessity, the lesson is clear. As he shows, the very attempt to overcome a defect of vision intensifies it by the strain set up. His conclusions from experiments along this line appear incontrovertible. Such a strain would be created merely by the idea of the difficulty of seeing. Dr. Bates goes further and shows that every such strain is the reflex of a mental strain, whether it be worry, moral conflict, or some similar difficulty. His treatment, on the physical side, consists of practices tending toward relaxation. According to him, seeing should not only be purely passive, but should be as completely one-pointed as possible. The greater the area seen with uniform clearness, the greater the strain on the eye and the less the clarity of detail. Seeing should not be done by an extended, comprehensive gaze, but by the very rapid movement of the eye over the field of vision, seeing each particle fleetingly but intensively. If this be the case, an immediate explanation is at hand for the rapid increase of eye troubles in civilization; not only are all kinds of mental strain on the increase in scope and intensity, but the physical habits of modern life complicate the problem. Quick reading by whole lines and paragraphs, the visual requirements of motion pictures, the use of the eyes in fast-moving automobiles and

[1] *The Cure of Imperfect Sight Without Glasses,* 1920, Central Fixation Publishing Co., New York.

other vehicles — all are particularly conducive to decentralization of vision and the consequent strain causing defective sight.

For the attainment of relaxation, Dr. Bates' treatment consists in part of producing as complete blackness of vision as possible, for which he has a series of exercises, as he has for centralization. Black, on the cosmic plane, is the symbol of non-manifestation or complete rest; the *passive* aspect of Nirvana! Here, again, the correlation is clear. There is still another consideration: physical vision being the correlate and physical channel of mental and spiritual vision, another sort of strain necessarily affects superphysical perception; in other words, that which produces defective mental and moral vision. It should be clear that attachment by desire or aversion to ideas and conclusions must produce a warping of mental perception which distorts the truth. Can a man achieve the pure truth about any idea or doctrine for which he feels either a personal attraction or repulsion? Common observation shows that he cannot — that only complete mental detachment brings clear perception of the thought under consideration, exactly as lack of physical eye strain makes possible clear physical vision.

Thus, as physical, astral, and mental vision are various channels of the spiritual power of perception, so the distortions and strains affecting a lower channel must be present, or have been present, in higher ones. Dr. Bates furnishes us with a curious development of Mr. Judge's familiar statements that "curing" diseases by mental healing is merely "replanting them for future use," that a physical disease is an astral affliction "on its way down and out," which in time will be worked off unless the process is interfered with by illegitimate means or the original complaint added to by further wrong thinking. The fact that the causative aspect of a disease can vanish from higher planes, and yet for some time still persist on lower ones until exhausted, is illuminated by Dr. Bates. He shows that even in complete mental abstraction from physical sight, *i.e.*, in sleep, "automatic" eye strains persist. Thus only conscious exercise and control of the eye in waking life can bring the necessary relaxation. This "automatic" persistence of strain is clear enough to a theosophist, who knows that every particle of his body is *living* — "conscious" according to its degree — and is therefore capable in itself of receiving impressions and forming habits. The stress imposed upon the "lives" of the eye by a misguided force is thus continued instinctively. This is obviously the reason for the slow working out of all physical maladjustments, even after the metaphysical cause has been eradicated. Similarly, physical means

for the cure of defective vision — even the effective treatments indicated by Dr. Bates — can have only temporary effect if the inner strain remains. Its physical effect will inevitably return, in either the same or some other form. Observant medical men are becoming more and more aware of the fact that no "cure" is effective unless supported by self-discipline on the part of the patient.

All this throws clear light on the evil effects of "faith healing" and "mental healing." Both require deliberate mental effort, and this effort is itself the producer of a new strain which may exhibit itself either as another physical trouble or as a mental or moral disaster. The worst kind of mental strain comes from deliberate distortion of truth. Much of practical criminology relies upon the fact that far greater mental effort is necessary for the sustentation of a lie, however simple, than for telling the truth, however complex. The man who affirms, "there is no evil," or, "I am not in pain," when his tortured nerves assert the opposite, is obviously producing a most virulent form of mental stress within himself. Moreover, all such "affirmations" are self-centered and thus stress-producing in another way — out of harmony with universal law and fact.

It would seem clear why Dr. Bates' methods have made so little public headway: their requirements of self-discipline are so stiff that people prefer the disease to the remedy. It is difficult, in the kind of life we live, to attain complete physical and nervous relaxation — difficult to re-educate oneself to read properly, especially in the face of educational methods which seem designed to produce diffusion of attention rather than concentration. But basically, the trouble lies in our failure or unwillingness to stop being self-centered weather-vanes to the gusts of passion — hag-ridden by fear and greed. Well nigh impossible it seems for most of us to stop lying, either to ourselves or to others. Yet it is just such stern moral self-reform that every serious theosophist undertakes.

Eternal Change

It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature. That which seems rest is only the change of one form into another.

—H. P. Blavatsky.

OUR MORAL SPHERE

THE despair which sometimes overtakes the student when he regards his human fallibility would not be possible were he to reflect that the perfection of the Master, however sublime, has grown from the same germinal essence that under another impulsion produces the feeling of despair. For what is despair but the dark and retrospective use of Mind?—and Hope, the application of the same power of identification with what we imagine to be the future? Self-knowledge, *per se,* comes from neither of these powers, which in themselves are but "points" to draw the Mind toward the Diamond Soul.

> Atma neither progresses, forgets, nor remembers. It does not belong to this plane; it is but the ray of light eternal which shines upon and through the darkness of matter—*when the latter is willing.* (*S. D.* I, 244.)

Memory and Imagination are abstract faculties of Mind; when used in conjunction with the feeling nature they become hopes and fears, likes and dislikes, and all the pairs of opposites peculiar to the sphere of Moral action. This is Self-consciousness as *Ahankara.* It is an effect of the unwillingness of Matter to participate in the light of Atma. Both the despondency and the brave heroics of Arjuna are born in Ahankara.

The seed neither fears it will not bloom, nor hopes for its fruition, yet in the fulness of time what was but a germ of memory and imagination achieves the perfection of its potentialities. Fear would stultify the functions of its nutritive organs, hope would engender a precocity of growth—perchance to succumb to frost.

Is it not evident that both memory and imagination are requisites of evolution on any plane of nature's unfoldment? Moreover, that Manasic evolution consists in achieving an *unaffected* state while observing the function of these two primal opposites of Cosmos?

> The hindering of the modifications of the mind . . . is to be effected by means of Exercise and Dispassion.
>
> Exercise is the uninterrupted, or the repeated effort that the mind shall remain in its unmoved state.
>
> Dispassion is the having overcome one's desires.

What will free us from the bonds of thought, of attachment to our hopes and fears? Thought *of another kind* on this question leads to an enduring realization of the profound truth in the utterance of William Q. Judge: "Duty is the Royal Talisman."

THEOSOPHY, PRACTICALLY SPEAKING

THE practicality of Theosophy becomes evident only as we study, think and apply its precepts in daily living. The three qualities spoken of in the *Gita* are said to permeate our whole nature — color each thought and deed. This is in fact true, if we consider those qualities as criteria by which to check the motivating desire behind our actions.

"That which in the beginning is as poison and in the end as the water of life, and which arises from a purified understanding, is declared to be of the *sattva* quality," says the eighteenth chapter of the *Gita*. This statement is directly in line with a noble teaching which calls upon us to give up our lives if we would live them. All have experienced the wrench that comes from giving up something that seems most dear. We feel temporarily that we cannot give it up — to do so would be like tearing out the fibres of our innermost being. Yet, impelled forward perhaps by the spiritual will to act, which for the moment is unhampered by the multiple ties of desire, we do surrender the dearer to the better. And what happens? That which seemed like poison becomes the very water of life, seen in the light of the serener outlook resultant from our purified understanding. All real sacrifice is motivated by the *sattva* quality.

The quality of *rajas* needs no introduction. We find it paramount everywhere. "That arising from the connection of the senses with their objects which in the beginning is sweet as the waters of life, but at the end like poison." Examples are not far to seek in this age of personality worship. A man strives for power, position, money, the acclaim of other men. So many glittering baubles are held out for our greedy hands to clutch at. Like our neighbors, we would be glamorous, attractive, envied, and we fear to be left behind in the race for happiness. If we don't keep up with the crowd, where will we be? So daily we elbow those misguided ones (who are ourselves). "Fast-bound by the hundred chords of desire, prone to lust and anger, they seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites."

With so much attention paid to the most transitory principles of our natures, we fail to see in the proper perspective the more lasting principles of man's seven-fold nature. And if we do gain the things for which we strove so mightily, everlasting bliss is not ours. When every appetite has been satiated we have left only the ashy

taste of nothingness. Our desires have betrayed us. Cæsar and Mark Antony must have known that feeling well. So too did Alexander when he wept because there were no more worlds to conquer.

"That which in consequence of delusion is undertaken without regard to its consequences, or the power to carry it out, or the harm it may cause, is of the quality of darkness — *tamas*." The attributes of the *tamas* quality (indifference and darkness) color the lives of the great mass of men. In their indifference and carelessness they are swayed one way and then another by the will of leaders who, in turn, are propelled on their devious ways by the *rajasic* principles of action, colored by personal desires. So many abortive efforts, so much wasted energy, so many futile hopes and fears go by the *tamas* path. Not one of us but has started out earnestly to achieve some end, with never a thought for the consequences, or a consideration as to whether or no we had the power to carry it out. Then, when our castle built on the shifting sands totters and crashes about us, we weep among the ruins.

But behind the qualities that permeate our natures there is that supreme unchanging One that is verily ourselves. The Thinker, the Perceiver, can look on objects and not be shaken. Wrenching our eyes from the glittering spectacle presented by the successful *rajas* lords, we behold a host of men who struggle through life without a hope — slaves of necessity, seeing no divine justice in their suffering, dominated continually by the quality of *tamas*.

Then perhaps we wonder how we could even think of seeking self-gratification in the face of such need. Our eyes are turned toward the path of those wiser ones who have renounced all that the world holds dear in an effort to aid their struggling brothers below. Then it does not seem so improbable or impossible that we too can follow where they have led, can walk the path they have traveled in wisdom and understanding, seeking out those who knew still less than they, endeavoring to give men — all men — a purified understanding, a right basis for thought and action.

We cannot all be initiates in one lifetime, or a score of them, for that matter. The whole power of our lower natures will rise like a searing flame to turn us aside. But if we see the three qualities for what they are, and keep trying, what if we do fail? Like a clear white light there is always before us, if we will see, the example of those Great Ones who have gone before.

> And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

YOUTH-COMPANIONS' FORUM

WHY is it that science — medical science in particular — is so dominated by mechanistic conceptions, to the exclusion of the field of moral causation as an explanation for human ills? It would seem that some "greater than ordinary" blindness afflicts the race — a thing difficult to understand in the light of the discoveries that science itself has made.

(*a*) The field wherein lies the answer to this question is our *attitude* toward human difficulties — the most basic problem confronting mankind today. The reason for the attitude assumed, whether taken consciously or not, depends upon the theory of causation behind experience. There are two opposing views: (1) that calamities or events befall us externally as a result of physical causes beyond our control, either through the will of an outside deity, or through some mischance of nature; and (2) that happenings of every kind are the result of our own thinking and feeling, and that the precipitating physical causes are merely effects.

The bearer of the first attitude is a thoughtless victim of the Personal God idea, or of the illogical doctrine of a fortuitous and matter-ruled universe. In the one case he naturally feels weak and helpless, in the other, morally irresponsible.

The attitude of irresponsibility, and the erroneous notions which lead to this point of view, are the direct result of the deliberate and conscious attempt made at some time in the past to dodge responsibility. Such is the position of many scientists who hold this attitude and foster ideas which support moral irresponsibility. Naturally, they will not look beyond physical causes for they now have no knowledge of the real plane of causation.

Modern medicine illustrates the tendency of the scientific world to attribute ills of every kind to outside causes. It holds that disease originates chiefly from bacteria and germs which enter the body from the outside. Bacteria and germs are really little "lives," and whether these are beneficial or disease-producing depends entirely on the impress they have received through the "dynamic power of human thought." Doctors may recognize that our thoughts and feelings affect the health, as in the case of the angry man in whom the food he is eating turns to poison, but they neglect to pursue to its natural conclusion this obvious clue to the important relationship between the inner and the outer man — to the *real* cause of all ills. Bacteria are but the outer evidence or result of an inner disturb-

ance. They might be regarded as "scavengers" — a specific type generated ("spontaneously," perhaps) by each disease. Why should not an abnormal condition of the body permit the physical manifestation of lives whose normal existence is on other planes — the atavistic repetition of what in former times was the creative process of nature? "If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life." (*S.D.*, II, 151.)

Basically, the error of science lies in its method of beginning observations with particulars, and attempting thereby to discover universal principles. This is illustrated by the striving to solve the problem of human evolution by starting from the bottom — in primordial slime — and working upward. As H.P.B. has said, what is most needed is a practical knowledge of Karma and Reincarnation.

(*b*) Man, wandering vaguely through the never-ending corridors of Time, still struggles to rid himself of the soul-blinding delusions which since the days of Atlantis have thwarted him at every turn in search for knowledge. The monstrous lies of a personal god, of a universe which outlaws morality from its natural order, are bolstered by personal desires, by slothful and wishful thinking — and these, in turn, are encouraged by the astutely selfish commercial interests which profit from human weakness. Any divergence from the truth — no matter how slight — must lead eventually to its direct opposite. Lacking any moral basis, man finally yields to "authority"; he becomes firmly convinced that the end justifies the means, that the weak should suffer for the strong, and finally that *his* belief is alone the true one.

What is the real value of all the "marvelous" discoveries of Science? Anyone can examine the facts for himself. Science has been treating bodily ailments with no clear idea of the true nature of the human organism. The race is in the course of having its blood slowly poisoned, its health destroyed — the Karma of preying upon the helplessness of the lives of the body in order to evade the consequences of personal misconduct, past or present.

Not until all of nature is studied in the light of the seven principles of being, and the ebb and flow of man's *moral* nature clearly understood, will men of science find the way. So long as both our religion and science are based on the doctrine of the ethical and moral irresponsibility of the individual man, of the human race, of all nature as a whole, just so long will materialism and superstition

hold sway over our civilization. Our religion and science alike proceed from the psychical principles in man, and only indirectly from our spiritual nature. Spiritual selfishness has become the keynote of all religions, while intellectual selfishness is the vital nerve of every science. Our bodies are defiled abodes, our minds worse — the one from past actions in countless former lives on earth, the other the result of the prostitution of nature, visible and invisible, for the accomplishment of our desires. The denial of even the merely external aspects of the universal law of compassion by vivisectionists is as merciless and unmoral, as cold-bloodedly mechanical as the functioning of the apparatus which they have devised. The absence of feeling and compassion in a human mind is the result of the lack or non-functioning of very vital constituents of the nature of man. It goes hand in hand with a definite and very dangerous crippling of the rational powers — especially of the higher perceptive faculties. Is it any wonder, then, that our collective Karma, now taking the form of *atavism,* is rapidly causing us to become victims of the false priests of prostituted religion and science?

In much the same way that priests are the exponents of religious dogma, physicians give particular and therefore emphasized expression to the common blindness of the race, so that it seems to us to be "greater than ordinary." Only through a truer realization of the Self of all creatures, a profounder conviction of UNIVERSAL brotherhood, and by putting into practice this knowledge, can we remove the cataracts of bigotry and materialism from the eye of soul-perception, regain the vision that was ours in former births.

The germ theory is used by science to account for most of the body's physical ills, and methods of treatment are based on this idea. Is it true, according to Theosophy?

(*a*) A theory of disease was formulated by Pierre Béchamp in the eighteenth century. Soon after, Pasteur plagiarized and distorted Béchamp's hypothesis, the result being, after some modifications, the present germ theory. Béchamp must have had an intuitive grasp of the principle of Karma, for he stated that while germs are air-born and communicable, disease cannot originate from them alone. The fundamental cause of disease, he said, is a disturbance of the tiny lives which compose the cells of the body. When these cells are set in the wrong courses they prey upon the other particles, causing disease, and sometimes germs appear which bacteriology mistakes for the real cause of the illness. On the

basis of Béchamp's theory, it seems evident that the body cannot become diseased unless inner karmic causes are present.

Although having this truth before him in Béchamp's work, Pasteur stubbornly persisted with his theory of vaccination, which science now employs in principle if not in entire detail. If he had understood the peril of introducing animal plasma into the body, if he had recognized the literal immorality of using it to avert the consequences of human action, it is possible that some of our modern diseases would not exist. It would seem that infantile paralysis is retributive justice for such violation of natural law, for soon after compulsory vaccination was enacted in Germany this usually incurable scourge appeared in that country as a new disease. The evils of the germ theory indicate that it has not gone into the real causes of disease, which, Theosophy says, "are auric infection made possible by karmic weaknesses of the aura and the astral body." This puts the cause and likewise the truly curative treatment of disease beyond the physical, and shows bacteria to be a very insignificant tertiary cause of bodily disorder.

Science is gradually breaking away from the germ theory of disease, in spite of its general acceptance in current texts. It is now more fully recognized that the individual may be responsible for the breaking down of his body. Diseases are placed in two classes, the type caused by germs, and the purely degenerative type. This may be evidence that science will soon perceive the complete fallacy of the germ theory. There is only one basic concept required to bring modern medicine to the theosophical view of disease. This states that

> Each particle — whether you call it organic or inorganic — *is a life.* Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. (*S. D.*, I 261.)

Admitting this, science would see that bacteria, in themselves, could not possibly upset the system. The theosophical teaching says that the inner man is the cause of all sickness, and that "germs" are only an outer consequence of his actions, manifesting on the physical plane. It follows that since the germ theory is inaccurate, the treatment based on this idea is similarly at fault. Neither deals with the cause.

(*b*) The germ theory, like other speculations, may be true according to the way we look at it. The impression that we get from the medical world is this: all our sore throats, aching bones, fevered heads — a vast variety of bodily ills — come from the assault of tiny malevolent creatures called germs. They are everywhere around us, awaiting a chance to invade the harmony of our bodies, making us sick. What gives them their chance? Whether or not they gain ingress depends on the "resistance" of the individual — the body's inherent power to throw off invaders, which naturally attack a weak point in the bodily fortress. There they enter, provided the forces called to the first line of defense are weaker than they. How much havoc they may cause, once inside, depends again on the physical resources built up in time of peace, that is, of health.

Assuming that we wish to avoid disease, the question *how* is answered simply enough: by building an impervious body, an instrument without a weak point in it. Germs surround us millionfold, not only in the air we breathe and objects we touch, but into our systems with food pass thousands daily. We cannot escape nor wall them out. We may merely lift ourselves beyond their control. The mind of the wise man remains pure and tranquil though surrounded by the troubled thoughts of others; he is on a plane where turbulent desires can never reach.

So there are two ways to regard the theory on germs. One, that germs cause disease and that we cannot tell when they will take us by storm — the view of orthodox medical science. On the other hand, theosophists (and a growing number of thoughtful physicians, also) affirm that the causes are within the patient himself, who "invites" illness by wrong living. In other words, germs are not the source of disease. They only enter and breed where the way has been opened by self-indulgence, bad habits, and mental suggestion such as a hypochondriacal fear of infection. Disregard of the natural laws of moderation and cleanliness makes for an impure bloodstream and a breaking down of the bodily defense.

Is there a higher reason for proper treatment of the body than to obtain healthy bodies as harmonious instruments? Theosophy answers, Yes. It is the duty of all those who would serve the race; they must strive to live "symbol lives" — above reproach, even in what may seem a lesser matter to many. Let each look to himself, if he would be "the better able to help and teach others."

Vaccination is usually objected to by theosophists on the ground that it introduces into the human blood stream animal elements

which may cause disease. What about the injection of mineral and vegetable substances — against poison ivy, for instance? Are these harmless?

Doctors increasingly rely upon the use of injections as a means of cure and prevention of diseases. Today attempts are made to treat almost every imaginable sickness through this method. Benefits are often claimed, but less often substantiated, from the use of injections in such diversified ailments as hay fever, anemia, whooping cough, asthma, common colds, influenza, and many kinds of organic nervous disorders. Injections, in fact, are now the favorite method of giving tonics.

From this trend in the medical profession, it would appear that nature has failed us, that the natural defenses of the body are wholly inadequate to cope with its enemies. But let us take stock of some of these natural defenses, that we may judge for ourselves wherein failure lies.

Consider, for example, the process of digestion, by means of which in about four hours our food undergoes numerous and complicated transformations before it is prepared to enter the blood stream. In its journey through the digestive tract, food is constantly attacked by various types of enzymes or ferments. These not only break up the food into simpler parts, but also kill or render harmless the bacteria and other poisons admitted with our food. Every vulnerable spot in the digestive system is protected against the invasion of the enemies brought by the daily traffic of food. The normal fluids of the body are bactericidal, while the oft-belittled tonsils and appendix are now admitted by many authorities to be both important guards, perhaps having other functions as well.

It might be thought that the journey of food through the digestive system is sufficient to insure the purity of the food absorbed by the blood. This is not so, for when the food enters the blood stream it goes directly to the liver, where further steps of a purifying, refining and distributive nature take place. The liver has been called the chemical censor of the blood. This organ, however, only modifies the impurities to such a degree that they may be effectively acted upon and eliminated by the kidneys.

Another natural defense is the familiar but nonetheless marvelous power of the body to protect itself from intrusions from without. What happens when our skin is cut? The opening is immediately invaded by bacteria from the air. The capillaries, the minute blood-vessels that bridge the arteries and veins, instantly dilate, thereby

increasing the flow of blood to the injured region. With the blood additional armies of white corpuscles, the chief defenders of the body, are rushed to the scene of the disturbance. The pain felt is but a slight indication of the microscopic though furious melée which is taking place.

From the above examples of the defensive power of our bodies, we may discern two natural principles of protective hygiene, one positive, the other negative: first, that the entrance of all food and internal medicaments should be via the natural openings of the body — mouth, pores, etc.; second, that artificial tampering with the walls of the body is to be avoided.

One cannot neglect these rules and expect to continue under the protection previously enjoyed. The white corpuscles and anti-toxins in the blood are prepared to declare war against their natural enemies, usually to vanquish them, but cannot always deal with mysterious enemies deviously introduced within the ramparts by man himself. Who knows what maleficent entities may be present in injected foreign material, whether this be from the animal, vegetable or mineral kingdoms? Science knows that proteins such as egg white become deadly poison when injected into the blood.

The average doctor preaches the laws of health in terms of vitamins and calories. He believes diseases are in the majority of cases the result of broken laws — broken either by the individual himself, or by his parents or ancestors. Those doctors who have a knowledge of psychology go a step further in declaring that the emotions play an important part in bringing on sickness. It seems strange that, recognizing this, doctors spend so much time on cure and so little on prevention. But even when prevention is thought of, the consideration all too often takes the form of searching for some serum which it is hoped will build up such a resistance in the cells of the body that men will forever be immune to diseases. In other words, they strive toward creating an artificial condition under which any of nature's laws can be transgressed without any evil consequences — a longing for miracle indeed.

"Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course," says *The Voice of the Silence*. Does this mean that when sick, a "do-nothing" policy should be adopted? Not at all. What does a *good* physician do when attending a fever patient? Does he give him medicines to "counteract" the fever? He does not. He works with the fever, trying to hasten its journey through and out of the system.

THE PURPOSE OF REINCARNATION

THE teaching with which Theosophy is most generally associated in the public mind is that of reincarnation. Prior to 1875, half the world was in complete ignorance of this doctrine, and even where it was known, as in parts of the Orient, the most illogical and superstitious notions about reincarnation prevailed. Beliefs such as the possibility of rebirth in animal and insect forms, the effects of which can only stultify the mind and debase the dignity of Man, are as bad, if not worse, than complete loss of all knowledge of the doctrine. The same dark spirit which caused its obscuration in the West was also responsible for the perversion of the teaching in the East. The rising power of sacerdotalism formally anathematized the teachings of the Gnostics and Neoplatonists on the pre-existence of the Soul at the Council of Constantinople. In the East, the Brahmin caste, jealous of its prerogatives and desirous of maintaining its supremacy over the lower castes, assigned rebirth in the lower kingdoms to those who presumed to question the Brahmin's special place in the scheme of things.

An important purpose of the modern Theosophical Movement is to restore this "lost chord of Christianity" to the nations of the West, and to purify and correct the Eastern misconceptions of this ancient doctrine. Reincarnation is truly the Master-Key to the mysteries of life, but only when it is correctly understood. Both Madame Blavatsky and William Q. Judge have given us clear expositions of this tenet, teaching that the process of reincarnation is not a haphazard one, but governed in all its phases by Karma — the law of equilibrium and of rigid justice. No one can trace the operation of the law of exact compensation in the span of a single life; it is only in the light of a series of lives on earth, lived by the same Individuality, that the events of a particular existence acquire meaning and purpose.

Among the designations of the Reincarnating Ego is the term "Sutratma," or Thread-Soul. This at once suggests the idea of a permanent Self upon which the long series of human lives are strung, like pearls upon a golden thread. The body is merely one of its transient tenements or possessions. Theology inverts the truth and regards the Soul or Self as a possession coming into being for the first time at birth, its existence forfeit at death unless the dogmas of a particular creed are blindly accepted.

An ever-deepening knowledge of the nature, powers and destiny of the Sutratma is of prime importance to every student. In truth, evolution is marked by just such a growing discrimination between the Knower, the *Kshetrajna,* and the *Kshetra,* or body. Theosophy teaches an Immortal Evolver in every form, and in Man that Evolver is the Reincarnating Ego. The scientific conception of evolution is that somewhere in the long journey from the simple inorganic to the more complex organic, a conscious living entity suddenly blossoms into being. In Theosophy, the Being not only comes first, but always has been, is, and ever will be. Evolution is the unfolding of the infinite potentialities of Being, called Monad, Soul, Ego, or by whatever name we designate THAT which neither begins nor perishes with created things.

The one outstanding power of the Ego is that of infinite progression. Spirit is the power to know, and to progress in ever ascending cycles. The production of forms, as well as their dissolution, is incidental to the Ego's ceaseless exercise of its primal power of growth. The Great Illusion of the Ego is its identification with its forms, on this or any other plane. The liberation of the Soul is attained when it has overcome the great illusion and recognizes itself as beyond and above all forms, no matter how refined or subtle.

In Theosophy, the term "body" includes the entire range of the Soul's vehicles. Krishna describes the Kshetra thus:

> This body, then, is made up of the great elements, Ahankara — egotism, Buddhi — intellect or judgment, the unmanifest, invisible spirit; the ten centers of action, the mind, and the five objects of sense: desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion.

The student who holds to this conception of body is not apt to fall prey to the illusion that the ephemeral personality is the Reincarnating Ego. Compared to the Immortal Ego, the personality is as a pale, flickering rush light beside a brilliant and self-luminous Sun.

The Soul that breaks through the illusion of self-identification with mortal forms, at the same time of necessity renounces the great heresy of separateness and recognizes its essential identity with all other Souls. Then its real work begins, which is to labor incessantly for the like liberation of its younger brother-Souls everywhere from the bondage of conditioned existence. This is the purpose of Reincarnation.

IMMORTAL MAN

IMMORTALITY as a speculation, a possibility, a matter of belief, is something that has engrossed the attention of thinkers through all the ages. Theosophy injects into this consideration certain ideas, differing widely from popular conceptions, which remove the subject from the field of belief and speculation and give the reasonable means of demonstrating man's immortality as a fact.

The idea of man as an immortal being pervades all the great religions, but only as a subsidiary issue, the main issue being God, a being distinct from Man, his supposed creation. It will be noted by open-minded observers that the followers of all religions which teach the existence of a personal god and the immortality of man, or the possibility of man's becoming immortal, all hope for *ultimate* proof of what they believe. Yet, on their own confession, not one of them has ever seen a personal god or returned from the other side of physical death to record the proofs of his experiences.

One of Omar Khayam's quatrains reads:

> Strange that of the many myriads who
> Before us passed the Door of Darkness through,
> Not one returns to tell us of that Path
> Which, to discover, we must travel too.

Is it, after all, really so strange? Would it not be stranger if it were not so? If we have not heretofore considered the matter from this point of view let us now do so and see what conclusions we may draw.

The popular idea of immortality is that it is somehow an attribute of man as we know him. But Theosophy objects that man can never know himself as long as he limits his conceptions of Self. All that we know of ourselves from the personal point of view is the nature and extent of our limitations. And, believing ourselves to be a bundle of limitations, we have created a God who is also a bundle of limitations. The religionists say that God has a form, the form of a man. A form must represent size, shape, weight, density, age and many other characteristics. These attributes are not of themselves eternal and unchanging, nor are they so in combination. Neither god nor man of such composition could by any possibility be immortal.

Man becomes conscious of his immortality as he does of his divinity, by recognizing both as within himself, by working to

ripen recognition into realization. Man *is* God; immortality and divinity are *aspects* of his *being,* not attributes of his personality. The misunderstood statements in the Bible relative to the nature of God and Man can be shown to have such meaning.

We have the means of learning the fact of man's immortality without the necessity of experiencing death to learn to know what is beyond, or if anything further can be known. Is it strange that no one has ever returned from the other side of death to convince us that he was still alive? How could he when his nature is not such as to permit this?

Immortality, which is implicit in the teachings of reincarnation and Karma, can never be understood when applied to special events and certain characters only. It must be universally true, if true at all. The Christians observe Easter as the anniversary of the return of their Lord from death and His resumption of life in a physical body. They say that he thus demonstrates the fact of man's immortality. If that alleged resurrection did transpire—and it is possible—it only demonstrated that one man, or at most, one class of beings, is capable of exercising better control over the physical vehicle than are ordinary men. The real lesson, however, in this apparently isolated phenomenon, is that one man did demonstrate his own realization of his own immortality by showing his ability to overcome his limitations.

Many believe that man's immortality depends upon the will or favor of this or that god, but Theosophy teaches that all beings are alike in essence and differ only in degree of realization. Thus, anything that is known or done by any man is capable of being known or done by every other man. Or, to put it in another way: we are all essentially immortal, but only potentially capable of realizing our immortality. What is most important to students of Theosophy is the fact that all men have the means of *realizing* their immortality.

Every hour, every day, every year, and life after life we *go through conditions.* Although we never remain in any of them permanently, we remain in some conditions long enough (from our limited viewpoint) to experience a sense of identity with them. And so we say that we are poor, instead of saying that we are experiencing poverty. We say, "I am sick," when we are affected only in our bodily circumstance. Why are we unable to say at any time truthfully, "I am asleep," or, "I am dead?" Simply because we, the Real Man, never experience sleep or death. These are conditions that affect only the body, the form.

Now, if it be true that we continue to exist throughout all changes of form and condition, occupying in turn many bodies in the process of reincarnation, it would seem that we should have a *sense* of identity that would carry us consciously through all changes. We do have such a sense of identity. It actually directs many of our affairs, especially those which the personal man least understands, but until our experiences in matter serve to convince us that they are *only* experiences, we make little progress in shifting our center of consciousness from the temporal to the eternal.

The contrasts that Nature provides, as well as the reactions brought about by our own actions, serve to teach us that we are not conditions—we are that which goes through conditions. The greater the age attained in the field of experience as well in years, the more this is realized. Old people are more philosophical than young people, because they have seen more changes come—and go. And precisely for this reason they are the best counsellors for youth. For this reason the Masters, "Old Souls," have recorded the teachings they have lived and learned, that all may learn and teach in their turn, from the lowest to the highest being.

No man, reasoning upon logical grounds, can ever succeed in convincing himself either of his temporary or permanent existence as Soul. Every man can, with the evidence offered by Theosophy, applied to all his thoughts and actions, realize for himself his own continuity and that of all other beings as Soul. At present most people act as if they expected sometime to die, and either live *again,* or not, as the case may be. But the fact is, we have not lived *before,* and we shall not live *again*—we *always* live, regardless of conditions, because we *are* Life.

If we think and act upon that basis, meanwhile observing its evidences everywhere in nature, we shall at length learn that Immortal Man is a *present* fact in nature, not religion's hazy promise for the future. Yet, no man can convince another of this fact, though he may help by offering abundant evidence. All men can realize the fact as all men are alike in essence, immortal in nature. As identification with the temporal gradually ceases, the more will each one realize the truth of Krishna's words:

> I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass.—BHAGAVAD-GITA.

PACIFISTS AND PEACE

ONE of the most salutary instances of the carnage which may result from misguided altruism, applied from a materialistic basis, is in the work of Richard Gordon Gatling. Deeply stricken by the sight of wounded soldiers returning from the Civil War, Gatling became an ardent pacifist. Seeking the solution for war, and finding it not in the current treaties, balances of power, and the like, he finally embraced the theory of making war so horrible that no one would fight. He invented the Gatling gun, which became the ancestor of the modern machine gun!

Albert Nobel, suffering from the same delusion, spent his life in the invention of new explosives, the effectiveness of which in making war "too horrible" has been as notorious as his Peace Prizes are notable! To this roll might be added the name of Woodrow Wilson, who, with the best of intentions but an appalling ignorance of human nature, devised a scheme of war-prevention the net effect of which has been to break down what little ever existed of international honor — to make war more certain, and to insure that when it does come, the greatest possible number of nations will be involved. Such has been the "practical" issue of the League of Nations, the sad remains of which now lie in state at The Hague, spreading a moral pestilence of frustrated hope, lost honor, derision, and despair. Comment can add little to the lesson, except to place it before the attention of that not inconsiderable section of the Theosophical world which holds that if we be sufficiently altruistic, intelligence is secondary, and all will come out well. History shows that we cannot so ignore the admonition to add the wisdom of the serpent to the harmlessness of the dove!

In one sense, the achievement of Colonel Charles Lindbergh stands in a similar relation to the problem of international peace. The great stimulus to aviation given by his famous flight has certainly contributed nothing to the security of nations. Actually, aviation has developed into a potential, even certain horror of the future, without peer as an unsettler of minds and a spreader of contagious terror. But Lindbergh, matured by suffering, and thoughtful — become an altruist without losing the courage of outspoken conviction — has had the bravery to say in the cause of peace what no other man with like commercial connections has dared. He has described uncompromisingly, from the very seat of

militarist authority, the stark menace of that which he himself has fostered. Speaking before the German Air Ministry, on July 23, 1936, he said:

> We have stripped the armor of every nation in war. It is no longer possible to shield the heart of a country with its army. . . . Aviation . . . has abolished what we call the "sense" of warfare. . . . We can no longer protect our families with an army. Our libraries, our museums — every institution which we value most — is laid bare to bombardment. . . .

"We can no longer protect out families. . . ." But he was thinking, principally, of *Everyman's* family in the next war. There was no mention of new records, new thrills, new adventures in flying. He talked instead of "heavy responsibility," "carriers of destruction," and "future generations." His thoughts were upon "revolutionary change," a "world already staggering," and the "power which must be bound to knowledge. . . ."

> As I travel in Europe I am more than ever impressed with the seriousness of the situation which confronts us. When I see that within a day or two damage can be done which no time can ever replace, I begin to realize that we must look for a new type of security, security which is dynamic, not static, security which rests in intelligence, *not in forts.*

Alas! the general outline of this "new type of security," if it is to be erected in the light of past endeavors, can already be seen with tragic accuracy. How can we reach to a height further than the empty advocacy of an amorphous, feeble "brotherhood" — a union based upon a pale, theoretical, pragmatically conceived altruism, which has, so far, in spite of the multiplication of pacifist societies, achieved nothing, and less than nothing?

The Theosophical Movement should be the rallying point for all serious, sacrificing lovers of mankind, as it was intended by the founders to have been; as it one day may yet become. Will that be on a day too late to save the present cycle of European civilization?

ON THE LOOKOUT

Danger Signals

A growing tendency on the part of sectarian religious organizations to appeal to the government for a program of religious education, or for financial aid, has brought forth numerous expressions of fear for the future of religious freedom in the United States. In recent months three attempts have been made to cause the Ohio State Legislature to appropriate funds approximating $5,000,000 for the support of Catholic parochial schools. California Methodists have gone on record as favoring religious education in the public schools. The National Reform Association of America (*Christian Statesman,* third quarter issue, 1936) calls for a "Christian amendment" to the Constitution to make the "law of Christ" the standard of our nation's authority. This movement is supported by fourteen leading Protestant denominations, which form the constituency of the Reform Association. The Supreme Court of North Dakota has rendered a decision allowing Catholic sisters to wear religious garb while working as teachers in the public schools. While the highest court of New York made an opposite ruling in a similar case, the legislature of that State has amended its educational law to permit parochial school children free transportation by public school buses. The latter measure is still involved in controversy.

Our Hardwon Freedom

While the endeavor of the Catholics to link the functions of Church and State is at least consistent with the historic position of Rome, the part played by Protestants in this movement bespeaks little more than shameful ignorance of American history, to say nothing of the true nature of religion. It required half a century to free our schools from direct sectarian control. Edwin P. Cubberley, authority on the history of education, has said that "Excepting the battle for the abolition of slavery, perhaps no question has even been before the American people for settlement which has caused so much feeling or aroused such bitter antagonisms." (*Encyc. Brit.* 14th ed.) The first American settlers regarded religious instruction as the first purpose of the school, and until the time of the first attempts at developing a national system of education, the training of the young was regarded as an affair of the church. But with the growth of the nation, the increase of

foreign immigration and the gradual passing of the old Puritan ideals and objectives, it finally became evident to a majority of citizens that education provided by the State must be non-sectarian. The struggle began early in our national history and became acute about 1840. The work of Horace Mann in Massachusetts, and Henry Barnard in Connecticut, set the example to the other States, which one after another amended their constitutions to forbid any diversion or division of the public school fund, and new States, when admitted, made similar provision. This was clearly the application of a principle expressed in the Bill of Rights, which interdicted the national government from either establishing or prohibiting any religion, or imposing any religious test as a condition of holding office. This provision of the Constitution is as much to the interest of sectarian bodies as to the principle of impartiality, for any degree of religious influence in government, or vice versa, might soon lead to political control by a powerful sectarian minority.

A Baptist Expression

John Garland Pollard, former governor of Virginia, a prominent Baptist who for years served as dean of government at William and Mary College, writes a stirring appeal to his co-religionists on this question (*Liberty,* organ of the Religious Liberty Association, first quarter, 1937):

> To the superficial, religious liberty means only the right to worship God according to the dictates of conscience, but it means far more than this. It means absolute separation of church and state. It means that the state has no religious function except to protect all of its citizens in the sacred rights of conscience, just as it protects them in their rights of property and person. It means that no sect, yea, not all of the sects put together, have a right to draw money under any guise whatsoever from the public treasury, to promote their enterprises, religious, educational, or eleemosynary. Public moneys are raised by force of taxation levied alike on those who have religion and those who have none. It is the very essence of tyranny to force men to pay for the support of the churches or any of their institutions. Religion rests on love, while government rests on force. That's the reason the two do not mix. They are like two chemical elements, which, when brought together in union, cause explosion. Let him who doubts this, read history.

An Unwholesome Symptom

Mr. Pollard takes to task some eighty Baptist colleges, among

a total of hundreds, public and private, which have accepted Federal allotments through the agency of the National Youth Administration. The money is used to pay student employes "selected by the college to do work for the college or the community at the option of the college." He points out that a wider application of this principle can only bring about the day when "religious denominations begin to vie with one another for governmental favor." In fairness, he shows that not even all Catholics approve of governmental aid, quoting from the Milwaukee *Catholic Citizen* that "Many Catholics still feel that state aid would open the door to state intervention." All religionists, and theosophists, who "belong to no sect or creed, yet belong to each and all," should remember the words of Luther Martin, a delegate to the Federal Convention, written to the Maryland Legislature in 1788:

> When our liberties were at stake, we warmly felt for the common rights of men. The danger being thought to be past which threatened ourselves, we are daily growing more insensible to those rights.

The Principle at Stake

While present problems arising from the relations of church and state usually have to do with money, either directly or indirectly, this fact should not be allowed to obscure the larger view held by theosophists and by intelligent sectarians such as Mr. Pollard. They hold to the conviction that the government, and all agencies of the government such as public schools, are constitutionally and morally committed to the service of *all* the people, and therefore, should serve all equally, without preference for, or prejudice against, any distinct class or group — whether that distinction be of race, creed, sex, color or organization. We know well that American history contains many violations of this principle, in various ways, yet as citizens we should constantly bear it in mind as an essential ideal of the republic. It is the political expression of the First Object of the Theosophical Movement, a principle to which every man can unqualifiedly subscribe without compromise of any of his opinions on the controversial questions of government.

Are Americans "Religious"?

One explanation of the efforts of religious organizations to obtain Federal aid may be found in the waning interest in traditional religion, which is complemented by the spreading popularity of new cults and sects. This trend is reported by *The Literary Digest* for Jan. 23:

Growing by leaps and bounds during the depression years, Humanism and a farrago of other agnostic and quasi-atheistic movements long have been a puzzle to national tabulators of religious figures. The reason is that non-church members are increasingly reluctant to define their precise beliefs.

At least 70,000,000 people are currently in this category, according to religious liberals. Drifting, most of them have lost interest in the old religions, have become indifferent to the faiths subscribed to by 54,000,000 fellow Americans who are on church rolls; are lukewarm to the million or so organized dissidents.

Into these latter ranks fall two groups: Left-wingers, making up Free-thinkers and Atheists, and Right-wingers, making up Humanists, Unitarians, Universalists, Ethical Culturists, Hicksite Quakers, radical members of certain church groups and Rationalists.

What of the Future?

The important question presented by these figures is, to what explanation of life will these 70 million religiously unattached Americans turn during the coming years? So long as a placidly prosperous existence is possible, it is probable that they will not seek any explanation, but as the Karma of the century begins to accelerate, as the economic and social strife, of which we have seen as yet only the merest symptoms, becomes acute, touching the vital nerve of *self*-interest in the great majority, these 70 millions will require an answer. Will they find the "solution" in another Paris Commune? Do we think that "it can't happen *here*"? Materialism, from which the French revolution gleaned its moral basis, has no other logical political expression in time of extreme stress. Meanwhile, the new sacerdotalism has already found its eager adherents. Devotees of the spurious "St. Germain" cult grow apace in number; Father Divine is "God" to all too many frenzied followers, while the phalanxes of the Oxford Movement continue to gain recruits from the ranks of the elite. This is a phase of modern religious tendencies which the *Digest* writer has overlooked. Set a mad psychic at the head of such as these and we will have a children's crusade of another order. Reason will never guide the blind ardor of psychic intoxication; *principles* are *terra incognita* to a mob under the sway of religious fascination. *God* ordered the murder of Hypatia, *God* dictated to Urban II the plan of the Crusades. *He* presided over the slaughter of the Waldenses and the Albigenses, was the inspiration of Torquemada, of the

Duke of Alva; the murders of Montezuma and Atahualpa were under his benign influence. The same heavenly authority sanctioned the torture of the dissenters in England in the seventeenth century, and the persecution by these same dissenters of still other dissenters in Colonial America.

Psychic Polarity

The "God-guided" prophets are among us already, and what is to prevent God from causing all these things to be done again? The Robespierre of 1782 resigned his position of criminal judge upon the bench of Arras, France, to avoid passing the death sentence. It offended his conscience. Twelve years later the Revolutionary Tribunal, over which he had absolute control, averaged thirty victims a day for the guillotine and a mad woman declared him the new divine Savior of the world. Need we any further illustration to show that the apparent benevolence of the psychically intoxicated of today, can tomorrow, with the precipitation of unsuspected national Karma, become the fury of fiends incarnate? What humanity needs, must have or perish, is knowledge of Theosophy. Which is to say that the principle of *Buddhi-Manas* must be aroused in thinking men, that they may avert the catastrophes which threaten on every hand. The sequestered scientist splitting atoms in his laboratory, the clever novelist writing engrossing tales of human passions and their satisfaction, the political theorist spinning dreams of scientific utopias which he would institute, had he the *power* — what are these but Neroes fiddling while Rome burns? What are the *Manasa Putra* doing with their divine powers? Most "intellectuals" are mental sensualists doing with their minds what Nero did with his body, although perhaps not to the same extreme. Are they working for humanity or working equations? When the storm breaks about our heads it will be they who bewail the loss of civilization, deplore the "ignorance of the masses," and exclaim, "Alas, what an artist is lost in me!"

Science Invades "The Unknown"

Prof. William McDougall and Dr. J. B. Rhine, of Duke University, will edit a quarterly journal of "parapsychology," the name given by Dr. Rhine to the phenomena of telepathy, clairvoyance, and allied fields of psychic research, reports the New York *Times* of Feb. 14. The writer points out that the magazine will be the first and only academic scientific journal dealing with these subjects.

The growing interest in these things, however, will doubtless bring into being numerous other journals of a like nature. Now that Dr. Carrel's literary pioneering along similar lines has made psychic research scientifically respectable, we may look for a crowding of the "bandwagon" by a host of lesser lights. Two articles describing Dr. Rhine's now famous experiments in telepathy, published by *Harper's Magazine* in November and December of last year, have aided greatly in breaking down scholarly resistance to this kind of research. To students of *Isis Unveiled,* Ernest Hunter Wright's detailed statistical study of the six years of experiments at Duke will seem somewhat tedious. The substance of his report may be expressed as follows: Taking twenty-five cards, each with a different geometrical design, Dr. Rhine invited students and colleagues to guess which was which. He found that some subjects ran up scores which had a little less than one chance in a million of being accidental. On one occasion a divinity student scored twenty-six correct guesses in straight succession in a series of fifty calls, and another time he identified every single card in the pack correctly.

Mental Power "Non-Spatial"

Mr. Wright's mathematics reveal that if the latter experiment were repeated constantly, ten hours a day every day in the year, it would take six hundred billion years for the feat to be duplicated by chance. Varying the distance between the experimenter and the subject was shown to have little effect upon the results. Sometimes the two were three feet apart, sometimes 250 miles. Mr. Wright relates that

> In fact, the score was steadily a little better at the greater distances, especially in tests for pure telepathy. We can infer only that distance, basic as it is in the material world and in the world of sense, is of no import in the world of extra-sensory perception. We know nothing in the world of matter that can elude the limitations of space and the hindrances of barriers; and we, therefore, seem to be here dealing with a mental power as non-spatial as pure thought itself appears to be.

A Journalistic Pace-Maker

Following the lead of so representative a magazine as *Harper's,* we shall soon see the popular magazines of science and pseudo-science, Sunday supplements and the like, filling their columns with more luridly appealing material of this type. Then, when the editors run out of copy of an "orthodox" nature, some writer will rummage through forgotten annals of the past to start a ghostly

literary parade of the whole range of psychic wonders — and horrors. Of Prof. Rhine, Mr. Wright says that "There is no one in the world more honest, and hardly anyone more careful and more wary. At first intended for the Church, he felt in duty bound to leave his seminary because he could not give assent to various tenets which it held essential." One might ascribe the same admirable qualities to the Chinese, who invented gunpowder but restricted its use to fireworks. Their restraint, however, has not prevented the civilized Europeans from blowing each other to bits with it at regular intervals. Indication of the line of investigation to which telepathic phenomena may lead is given by a writer in *The American Spectator* (Feb.-March). E. Boyd Barrett, making a critical analysis of hypnotism, writes that "Telepathy is still a borderline activity of the mind — its credentials are not established. But if they are ever to be established it will be by working in conjunction with hypnotism."

A Glamorous Appeal

The following is a circular letter recently sent out by a "School of Hypnotism" to Los Angeles physicians:

> Dear Doctor —
>
> Now, at last, the therapeutic values of hypnosis are available to you. You can learn hypnotism under the direction of a master, a man who has had life-long experience and whose researches into this subject are nationally recognized.
>
> Hypnotism as a therapeutic agency is no longer a questionable matter. Alert medical men everywhere are making serious study of its uses in the treatment of neuroses, psychological and mental hygiene cases.
>
> Here is a course, extending over 16 personal and private lessons, at a reasonable price, given by a man who caters to the profession only.
>
> Instruction continues until YOU CAN hypnotize!
>
> Extend your mental control of your patients! Phone now for an appointment to discuss this course personally. No obligation.

The Truth About Hypnotism

In 1890, H. P. Blavatsky wrote that

> . . . the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyse freewill in their "subjects," turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and

dogs. In short, they are fast blooming into "sorcerers," and are turning science into a vast field of black magic. . . . Verily Karma — the terrible but just Retributive Law — will visit all those who develop the most awful results in the future. . . . Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. . . . every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines:* every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Hypnotism and Mesmerism

From the above statements it is evident that no tendency in modern science could be more ghastly in its consequences, more subversive of human society than the practice of hypnotism. Approaching its phenomena wholly from the viewpoint of materialism, how can modern practitioners possibly distinquish between the purely mechanical hypnotic condition which their methods produce — a condition known to exhibit the symptoms of death — and the healing art of Anton Mesmer, which is the spiritual counterpart, the polar antithesis of hypnotism? Yet were they to investigate the researches of scientists of the last century they would find this distinction clearly made by A. H. Simonin and recorded in the French *Journal of Magnetism* for May and June, 1890. There he shows, as quoted by H.P.B., that

. . . in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties; that his thoughts and feelings become loftier, and the senses acquire an abnormal acuteness. . . . In hypnotism, instinct, *i.e.,* the *animal,* reaches its greatest development; so much so, indeed, that the aphorism "extremes meet" can never receive a better application than to magnetism and hypnotism. . . . In one, his ideal nature, his moral self — the reflection of his divine nature — are carried to their extreme limits, and the subject becomes almost a celestial being *(un ange).* In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, mag-

netism ("Mesmerism") is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is — most dangerous.

A "Little-Understood" Phenomenon

The self-confessed ignorance of modern medicine on this subject is revealed by Milton H. Erickson in an article in the *Medical Record* (Dec. 5, 1934). He says:

> What is hypnotism? Some mystic occult magical thing based upon the overwhelming influence of a strong personality upon a weak will and accompanied by the emanation of a secret power?
>
> Actually, of course, it is not this. On the contrary, it is a psychological phenomenon as little understood as most psychological phenomena. It requires no unusual personality or strong will on the part of the hypnotist nor weak will or feeble intellect on the part of the subject. Any person willing to learn the psychological principles involved can perform hypnosis. It is purely a matter of technic, a technic of convincing and persuasive suggestion similar to that utilized every day in ordinary commercial life for quite other purposes.

Nescient Conceit

Dr. Erickson honestly remarks that "what hypnotism actually is can be explained as yet only in descripive terms . . . any understanding of hypnosis beyond the descriptive phase is purely speculative." The supreme arrogance of science, although more or less unconscious, is shown by this writer's summary dismissal of the idea that the ancients may have known more of the laws of psychological phenomena than the present-day students. According to his historical sketch of hypnotism:

> It is well known that ancient conjurers, magicians, and fakirs, particularly among the Hindus, practised various forms of hypnotism. Even in the present day Hindu fakirs are peculiarly adept in this procedure as observers of their art will attest. The ancient magicians in the time of Genghis Khan also practised group suggestion and hypnosis in order to obtain visual and auditory hallucinations, of which practices Marco Polo has given several somewhat unsatisfactory accounts.

An Eye-Witness Testifies

In the face of this admission he remarks that "In ancient days, however, there was neither understanding of it [hypnotism] nor

appreciation of its nature and it was attributed to the powers of darkness and magic." Had Mr. Erickson had the good fortune to study the psychological powers of Orientals at first hand, and to the same extent as the well-known French traveler, Louis Jacolliot, he might have come to quite another conclusion. After a long residence in India, Jacolliot wrote:

> Let it suffice to say, that in regard to magnetism and spiritism, Europe has yet to stammer over the first letters of the alphabet, and that the Brahmans have reached, in these two departments of learning, results in the way of phenomena that are truly stupefying. When one sees strange manifestations, whose power one cannot deny, without grasping the laws that the Brahmans *keep so carefully concealed,* the mind is overwhelmed with wonder, and one feels that he must run away and break the charm that holds him.
>
> The only explanation that we have been able to obtain on the subject from a learned Brahman, with whom we were on terms of the closest intimacy, was this: "You have studied physical nature, and you have obtained, through the laws of nature, marvellous results — steam, electricity, etc.; *for twenty thousand years or more, we have studied* the *intellectual* forces, we have discovered their laws, and *we obtain, by making them act alone or in concert with matter, phenomena still more astonishing than your own*" (*Isis Unveiled* II, 584-5).

Some Modern Definitions

According to Dr. Lawrence S. Kubie, New York neurologist, there is no definite line between "hypnotic suggestions and ordinary commands." (New York *Herald-Tribune,* June 24, 1936.) Dr. Sandor Lorand, head of the mental health clinic of Mt. Sinai Hospital, New York, in speaking of the use of hypnotism in treatment of amnesia patients remarks that "it makes the patient dependent upon the physician, whereas the mentally ill should be made independent and self-reliant." Dr. Lorand offers an interesting definition of hypnosis (New York *Herald-Tribune,* Sept. 6, 1936):

> Hypnosis is defined by psychiatry as an exaggerated susceptibility which makes us yield to authority. This may be a mass condition, as seen in the dictatorships of Germany, Russia and Italy. The child's reaction to his parents is a state of hypnosis, as is also the reaction of an audience to a persuasive orator. Here again the susceptibility is stressed. A Democrat listening to President Roosevelt might be said to be yielding to the hypnosis of oratory. A Republican, unsusceptible, would reject the influence.

> The hypnotist tries to suspend the critical faculties of the subject; just as the audience listens to the orator without criticisms. Persons who yield to hypnosis want to yield, and they may be impressed. In medicine, unconsciously or not, the practitioner has used hypnosis, or suggestion, since time immemorial. The person who is ill wants to get well more than anything else. He is thus susceptible. Moreover, he has confidence in his doctor, a state absolutely essential to the successful use of suggestive therapeutics, or hypnosis.

A Plenipotentiary Power

In this broad account of the nature of hypnotism there is evidence of a thorough appreciation of the almost immeasurable power which may be exercised over human beings, for good or ill. For modern science, it is the blind use of a universal principle in nature. According to H.P.B., the effects of this power are innumerable — "Even the greatest adepts can hardly say where its possibilities must stop."

> Magic, as a science, is the knowledge of . . . the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.
>
> Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.
>
> Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies (*Isis Unveiled* II, 588).

Another View

Thus, using modern psychiatry's definition of hypnotism — an exaggerated susceptibility which makes us yield to outside authority — it should be evident that the abnormal development of this art can ultimately make of humanity a race of will-less mediums under the control of master hypnotists. But, as with all pairs of opposites, there is a right use, not of hypnotism, but of the power of suggestion — so that it becomes arcane knowledge, beneficently applied. This is the method employed by the White Adepts of all time. Their efforts have been and are universally directed toward showing the necessity of yielding to the *inner* authority present in every human being. What is Theosophy but the greatest and most powerful "suggestion" for the positive arousal of this Inner Man? Practically shorn of all our other powers, the karmic

penalty of past misuse, we have yet the power of choice — the *will* — the first and final evidence of our inherent divinity. This is the immortal spirit of man which is beyond the control of any other human being, "for all such spirits are alike sparks of the Divine Essence and not subject to any foreign domination." Each man has to decide for himself whether he will rely upon the external or the internal authority in the determination of his will upon his actions.

The Modern Credo

Logical outcome of an educational theory soaked in pragmatic philosophy, "intelligent selfishness" is now being represented to teachers of the public schools as the basis for conduct which should be offered to the young. This advice was given to 600 high school science teachers by Dr. John Tildsley, of the New York Board of Education (New York *Times,* Feb. 7):

> It should be understood [he said] that each of us, young and old, can only live richly as we all are able to live richly. The common man in the school must know that his success lies in the success of all. He must know that mathematically he has no chance of becoming one of the exploiters, but one of the exploited, and that unselfishness is merely a higher form of selfishness.

It is well, at least, that there is frank and public avowal of such sentiments. The morality of materialism, if nothing else, is honest, and such expressions may cause thinking parents to wonder whether, after all, an education based on such principles is adequate to their children's needs. It is the equivalent of saying that it is unwise to be a thief only because most thieves are caught and punished. There are still many people who have an intuitive conviction that the best moral principle is that "Virtue is its own reward," and who know from experience that real character cannot be formed on any other basis.

A National Cycle

Recent months have witnessed waves of two apparently unrelated social phenomena, yet from the viewpoint of reincarnation they may be seen as illustrating connectedly the law of cycles. While child-marriages and sit-down strikes seem to have little in common, the former practice is well known to be an Indian custom, and the passive resistance so popular among the Hindus has a perfect counterpart in the latter. Some months ago note was taken by this

Department of the rapid growth of *Swami* cults in the United States — another instance of Eastern passivity and religious decadence. "For as the masses of persons return from devachan, it must follow that the Roman, the Greek, the old Aryan, and other Ages will be seen again and can to a very great extent be plainly traced." (*The Ocean of Theosophy.*)

A Sound Hypothesis

A plan to dispel fogs over airports by sound is suggested by Dr. R. S. Dean, of the U. S. Bureau of Mines (*Christian Science Monitor,* Feb. 17). The idea is a development of the whistle used to clean smoke out of chimneys and proposes that a hissing sound of high pitch should shake the fog into droplets of rain. Students may find interesting a description of the smoke whistle:

> The equipment is an electric whistle, and a reflector to bounce the sound waves back and forth the length of the chimney. The reflector is set so that sound waves superimpose. The agitation of the air at the points where the waves pile up throws smoke, dust and all other kinds of particles into the spaces between the noise knots, or nodes.
>
> In the quiet areas the particles stick together, and the resulting balls fall of their own weight. Technically, in these areas the Brownian movement of the air is slowed, and that is why the small particles get together.

Another use of sound has been discovered by the Moscow Central Institute of Roentgenology and Radiology (New York *Times,* Feb. 7). Potato tubers or seeds were placed in a water-filled glass vessel and exposed to "ultra-sound" waves — sound pitched too high to be audible. Tests showed that the average increase of growth caused by the waves was 16.7 per cent, with occasional records of 30 per cent. Thin glass containers raised the increase as high as 68 per cent.

It is now known that high frequency sound waves can kill bacteria. Further experiments may lead to the discovery that Keely was not the charlatan his contemporaries thought him — and finally, that the Vril of Bulwer, the *Akas* of the Aryan philosophers, are more than fiction and mystic fancy. It may be hoped that concurrently with their investigations of this subject the scientists will somehow be brought to consider also, the *dual* aspect of all knowledge and of the power arising therefrom.